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THE CHURCH  
OF  
ST. BARTHOLOMEW THE GREAT,  
WEST SMITHFIELD :  
ITS FOUNDATION, PRESENT CONDITION,  
AND  
FUNERAL MONUMENTS.

FIFTH EDITION.

PRINTED IN THE PARISH BY  
ADLARD AND SON, BARTHOLOMEW CLOSE.

1902.

BY THE AUTHOR:

THE BOOK OF THE FOUNDATION OF ST.  
BARTHOLOMEW'S CHURCH IN LONDON, edited  
from the original manuscript . . . . . 1886

THE ORDINANCE OF RICHARD DE ELY,  
BISHOP OF LONDON, AS TO ST. BARTHOLO-  
MEW'S PRIORY IN WEST SMITHFIELD, witnessed  
by Henry FitzAilwyn, first Mayor of London, in the year  
1198: edited from the original document, and printed on  
the occasion of the visit of the Right Hon. the Lord Mayor  
to the Church . . . . . 1886

THE CHARTER OF KING HENRY I TO ST.  
BARTHOLOMEW'S PRIORY, addressed to the  
Archbishop of Canterbury and to Gilbert the Universal  
Bishop of London in the year 1133: edited from the copy  
in the Record Office on the occasion of the Restoration of  
the South Transept to the use of the Church by the Right  
Rev. the Lord Bishop of London . . . . . 1891

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## THE CHURCH OF ST. BARTHOLOMEW THE GREAT.



THE Parish of St. Bartholomew the Great lies on the east side of Smithfield, and covers the ground once occupied by the Priory of St. Bartholomew in Smithfield and its precinct. That it was once a monastic enclosure is suggested by the fact that no great thoroughfare runs through it, and that the outer ends of several of its passages are still closed by gates. Where it is not continuous with the Parish of St. Botolph, Aldersgate, it is bounded by part of Smithfield, in the Parish of St. Sepulchre, and by two ancient streets—Long Lane, which retains its original name, and Duck Lane, or Duke Street, now merged in the no less ancient Little Britain. These streets are mentioned in literature—the form of commemoration, according to the poets, most likely to preserve fame. Swift supposes, in his lines on his own death, that his works may be found in this region :

Some country squire to Lintot goes,  
Inquires for Swift in verse and prose.  
Says Lintot, "I have heard the name,  
He died a year ago?" "The same."  
He searches all the shop in vain :  
"Sir, you may find them in Duck Lane."

It was from Mr. Buckley's, in Little Britain, that No. 1 of the *Spectator* issued on Thursday, March 1, 1711. The parish is without the City wall, which crossed the site of the new Post Office building, but is within the liberties of the City. It is in the Ward of Farringdon Without, so named, says Stow, from Alderman William Farendon, a goldsmith, who was Sheriff of London in 1281, and who, with his son Nicholas, presided over the ward for eighty-two years.

For more than half a century after the Norman conquest there were no buildings on this ground. Smithfield was a much larger open space than it is at present, and what is now the Parish of St. Bartholomew the Great was the eastern part of it.

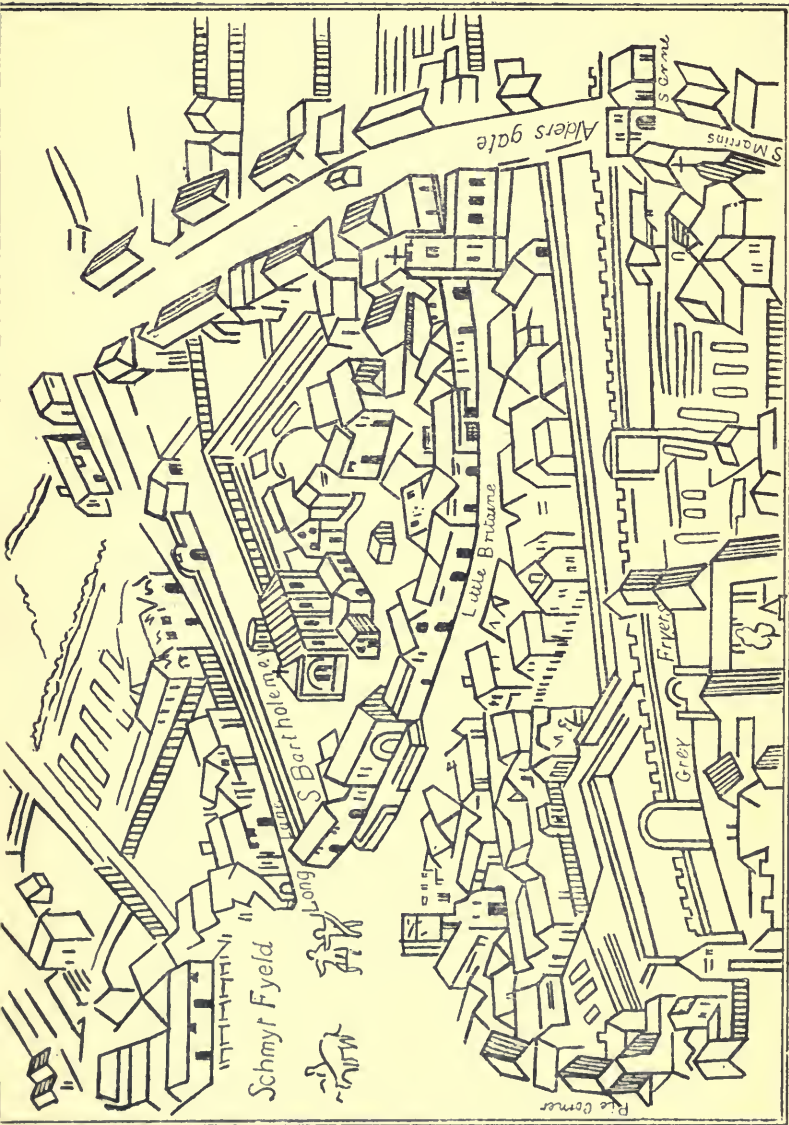
The first building erected upon the area of the parish was the church, which remains to this day, and which was gradually surrounded by Cloister, Infirmary, Chapter-house, Refectory, Great Close, and Little Close, and all the other appurtenances of a monastic community.



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For four hundred years a Priory of Canons Regular of St. Austin occupied the parish. This Order came into England early in the reign of King Henry I., and before his death nearly fifty monastic houses had been founded for them. The round arches and curious arcade of red brick of their most ancient Priory are still to be seen at Colchester, where, till its partial destruction in the siege of 1648, it was the chief church of the town. It was founded a few years before St. Bartholomew's, and was the premier priory of the Order in England. From this beginning the Augustinian canons extended during the last twenty years of King Henry I.'s reign, to Bolton and Nostell in Yorkshire, to Bamborough in Northumberland, to Oseney near Oxford, to Barnwell near Cambridge, to Plympton in Devonshire, and to many other places, so that before the Dissolution there were more than one hundred and seventy Priories of the Canons Regular of St. Austin in England. The Canons wore a black cassock, over it a white rochet, and over all a black cloak and hood; and their life was guided by what was commonly known as the rule of St. Augustine.

It is mentioned in a hymn for his day :



PLAN OF THE PARISH IN THE SIXTEENTH CENTURY.

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*"Tu de vita clericorum sanctam scribit regulam,  
Quam qui amant et sequuntur, viam tenent regiam,  
Atque tuo sancto ductu redeunt ad patriam."*

After the dissolution of the monasteries the Priory was sold by King Henry VIII to Sir Richard Rich, Chancellor of the Court of Augmentation, whose coat of arms—gules, a chevron between three crosses bottony or—is to be seen to this day on the front of a house in Cloth Fair. It was a condition that the choir of the monastic church should be preserved for the use of the parish. The gardens and orchards were gradually built upon, and the buildings of the Canons pulled down for the sake of their materials, or to make way for new houses. Some of these were those of great people, such as Sir Walter Mildmay, Chancellor of the Exchequer to Queen Elizabeth. A plan of the parish taken from a map of the reign of Queen Elizabeth shows that on the Long Lane side there was then a considerable open space. In time fashion moved westward, and the dwellings of the rich were partitioned among the poor.

The noble church, which has been fortunately preserved from its first erection in the reign of King Henry I to our own day, contains the tomb of its founder, who watched its walls rise

from their foundations, and did not die till a great part of what now remains was built.

The founder of this Priory was Rahere, a man whose kindness is felt to this day, and every day by the poor of London; for he was the founder also of the Hospital of St. Bartholomew, which relieves about 150,000 poor sick people every year.

His history is a wonderful example of the fruitfulness of a resolve to lead a new and useful life. He was one of the thirty canons of St. Paul's Cathedral, and filled the stall of Chamberlayne's Wood. Richard de Belmeis, who had been consecrated in 1108 by St. Anselm, was then Bishop of London. William, who was Dean, was son of the bishop's sister Adelina, and French was the mother tongue of most of the canons. It was about 1116 that Rahere became a canon, and if, as is generally believed, the customs collected in the Register of 1294, had been in use from much earlier times; we can collect something of his life in the Cathedral. When he was installed, the Dean put in his hands the book of the statutes of the church and a loaf of white bread, saying, "*Nos recipimus te in Canonicum et Fratrem et tradimus tibi regularis observantiæ formam in volumine isto contentam pro cibo spirituali, et in remedium*

laboris refectionem in pane corporalem.” He was led to his stall, and proper prayers having been said, was taken to the Chapter House, took the oath of fidelity and canonical obedience, and was kissed by the dean and the canons. He repeated every day as his portion of the psalter the five psalms written above his stall—

XCI Bonum est confiteri Domino

XCII Dominus regnavit, decorem indutus est.

XCIII Deus ultionum Dominus

XCIV Venite, exultemus Domino

XCV Cantate Domino canticum novum.

Among the courtiers of King Henry I he was famous for his witty conversation. The loss of the heir to the throne in the White Ship wrought a great change in the King, and devotion at court increased. It was at this time, about A.D. 1120, that Rahere went a pilgrimage to Rome. While there he visited the malarious spot, some three miles outside the walls, shown then, as now, as the site of the martyrdom of St. Paul.

Modern visitors wisely take quinine before visiting the place, but Rahere journeyed thither several centuries before the discovery of quinine, and was attacked by the malarial fever. He suffered much, recovered slowly, repented of his former life, determined to lead a new

one, and made a vow to found a hospital for the poor on the outskirts of London. During his convalescence he had an extraordinary vision; a winged beast, with eight feet, carried him up on high and seemed about to drop him into a pit of unfathomable depth. He called aloud, when a noble form appeared to him and said, "I am Bartholomew, the apostle of Jesus Christ, that come to succour thee in thine anguish." The apostle ordered him to build a church in the suburbs of London, at Smithfield, and promised him the solemn blessing: "This spiritual house, Almighty God shall inhabit and hallow it, and glorify it, and His eyes shall be opened, and His ears intending, on this house night and day, that the asker in it shall receive, the seeker shall find, and the ringer or knocker shall enter." The vision disappeared, and when Rahere woke he discussed with himself whether it was a mere dream or a message from heaven. He decided that the direction he had received must not be neglected, and having entered the Order of the Canons Regular of St. Austin, returned to London intent upon the fulfilment of his vows, to found a hospital and to build a church. He sought the help of Richard de Belmeis, Bishop of London, who had been his friend before his

conversion. The Bishop was a powerful statesman, who had long served the King as a governor on the borders of Wales, and he obtained for Rahere a grant of some of the waste land in Smithfield. Here he built his Priory, and the following is the account of that event, which was preserved therein till the library was dispersed :

“The church was founded in the month of March, in the name of Our Lord Jesus Christ, in memory of St. Bartholomew the Apostle, the year from the incarnation of the same Lord, Our Saviour, 1123. The Holy Father, Pope Calixtus II, then holding and ruling the Holy See of Rome ; William, Archbishop of Canterbury, presiding in the Church of England, and Richard being Bishop of London, who consecrated that place.” The year 1123 was, therefore, the beginning of the foundation, and in 1133 the King granted to the Priory a charter of privileges.

The following is a translation of this charter :

“In the name of the holy and undivided Trinity, Father, Son, and Holy Ghost, I Henry, King of Englishmen, to William, Archbishop of Canterbury, and Gilbert, Bishop of London, and to all bishops, and abbots, and earls, to barons, justices, sheriffs, viscounts, and



officials, and to all men, and to his faithful subjects, and to the citizens of London, greeting.

“ Know ye, that I have granted, and have by this my charter confirmed, to the church of St. Bartholomew of London, and to Rahere the Prior, and the Canons Regular, in the same church serving God, and to the poor of the Hospital of the same church, that they be free from all earthly servitude and earthly power and subjection, except episcopal customs, to wit, only consecration of the church, baptism, and ordination of clergy; and that as any church in all England is free, so this church be free, and all the lands to it appertaining, which it now has, or which Rahere the Prior, or the Canons, may be able reasonably to acquire, whether by purchase or by gift. And it shall have socc and sacc, and thol and theme, and infogheneteof; and all liberties and free customs and acquittances in all things which belong to the same church, in wood and in plain, in meadows and pastures, in waters and mills, in ways and paths, in pools and vineyards, and marshes and fisheries, in granges and copses, within and without, and in all places now and for ever.

“ This church, moreover, with all things that appertain unto the same, know ye that I will to



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maintain and defend, and to be free as my crown, and have taken into my hand in defence against all men. Wherefore I grant to Rahere, and to the same church, in all its own jurisdiction and possession, the breach of peace and fight made in the house, and the invasion of house or court, and all forfeitures made in its own jurisdiction, and forestal and flemenefermeth, in the way and without, in the feast and without, in the city and without; also, that it may have discussions of causes and the rights of causes concerning every plea, which may happen in their land, and all customs, whether in ecclesiastical things or secular, as fully and freely as I should have of my own domain and table. I release also and acquit Rahere the Prior, and the aforesaid church, and all belonging to the same, of shire and hundred of pleas, and plaints and murders, and seutage, and gelds and danegelds, and hydages, and sarts and assizes, and building and repairs of castles, or the rebuilding of camps or bridges, of enclosing parks, of drawing timber or other things, of ferdwit and hegwit, of wardpane and avepane, and bloodwite, and fictwite, and échildwite, of hundredespane, and eechinepane, and muthbryche, and meschennige, and schewigt, and fridsoke, and westgeilthcof, of ward-

withe and utlage, and forevenge, and withfange; and they be quit in all my land of the tollage and passage, and pontage, and lastage, and stallage, and of all secular service in land and in water, and ports of the sea, so that they be loaded with no burdens of expeditions, or occasions or aids of sheriffs or reeves of the hundred, or of episcopal officials. I forbid also by my royal authority, that any man, whether my minister or any other in my whole land, be troublesome to Rahere the Prior, or the aforesaid church concerning anything which belongs thereto; or introduce himself without the consent of the prior or brethren; and that no man, of the clergy or laity, presume to usurp dominion of that place.

“I confirm also all privileges and donations and charters, both which it has or is about to have, from kings, from popes, or other faithful persons whatsoever. And whatsoever shall be remembered and proved to have been justly granted and acquired by the same church, by writing or by the testimonies of good men, that no person presume, upon any pretence, claim, judgment, or power, to take or disperse the same.

“After the death, moreover, of Rahere the Prior, out of the same assembly let him who is

worthy be chosen ; but let no one be chosen from elsewhere owing to the influence of prelates or princes, unless in open decision no one can be found worthy of such office, and if it should happen that there is no one fit, let them have the power of choosing a prior from some other known and friendly place. But the possessions which have been there given, or purchased by any persons, whether separated from the church by the consent of the Chapter, or reduced to a small service, may be recalled by our royal privilege and authority, and let that place be perpetually defended by the protection of kings. And let the prior himself, serving the King alone, abundantly cherish, with spiritual and temporal food, the flock committed to him.

“I grant also my firm peace to all persons coming to and returning from the fair which is wont to be celebrated in that place at the feast of Saint Bartholomew ; and I forbid any one of the royal officials to send to implead any one, or without the consent of the Canons on those three days, to wit, the eve of the feast, the feast itself, and the day following, to demand customary dues from them.

“And let all the people of the whole kingdom know, that I will maintain and defend

this church, even as my crown ; and if any one shall presume in anything to contradict this our royal privilege, or shall offend the Prior, the Canons, the Clergy, or Laity of that place, he, and all and everything that belongs to him, shall come into the King's power.

“And all these things I have granted to the said church for ever, for the love of God and the welfare of myself and of my heirs, and for the souls of my ancestors. Therefore I adjure all my heirs and successors, in the name of the Holy Trinity, that they maintain and defend the sacred place by royal authority, and that they grant and confirm the liberties by me granted to it.

“And the witnesses of this my grant are Henry, Bishop of Winchester ; Roger, Bishop of Sarum ; Bernard, Bishop of St. David's ; Geoffry the Chancellor ; Stephen, Earl of Mortaigne ; William de Albini, the Breton ; Alberic de Vere ; Richard Basset ; Milo de Gloucester ; Pain Fitz-John ; Robert de Curci ; Hugh Bigot, and many other barons of my kingdom.

“And this charter I have made and ordered to be confirmed at Westminster, in the year of our Lord's incarnation 1133, and in the 33rd year of my reign.”

The Archbishop to whom this charter was addressed was himself an Augustinian Canon, and had been prior of Bishop Richard's foundation of Chich, or St. Osyth's, in Essex. It was he who crowned King Stephen.

The witnesses were among the greatest men of the time, and most of their names appear again and again in William of Malmesbury's account of the wars of King Stephen.

The Bishop of Winchester, Henry of Blois, was a younger brother of Stephen. He ordained Becket, and founded the well-known Hospital of St. Cross, near Winchester.

The Bishop of Sarum, Treasurer of Henry I., was a violent partisan of Stephen, took an active part in the wars, and died besieged in his castle at Devizes. His tomb, with his effigy upon it, brought from Old Sarum, is now in the nave of Salisbury Cathedral. He gave St. Sepulchre's Church in London to Rahere.

Bernard was another Norman prelate, and he brought St. David's, formerly a sort of Welsh archbishopric, under subjection of Canterbury.

Geoffry the Chancellor was a trusted friend of the King. He long held the office ; and Sir William Dugdale quotes this very document in proof of the existence of the Chancellorship in Henry's reign.

Stephen, the Earl of Mortaigne, was crowned King of England two years later.

William de Albini, the Breton, was the builder of the oldest part of the fine church still standing at Wymondham in Norfolk, and visible from the Great Eastern Railway on the north side of the line to Norwich. He was chief butler to King Henry I., and was made Earl of Arundel by the Empress Maud, whose partisan he was. He was a benefactor of St. Alban's Abbey.

Alberic de Vere was the King's chamberlain, and was famous in his day for knowledge of the law. An oration of his in defence of the arrest of Bishop Roger, and other acts of Stephen, delivered at Winchester in 1139, and preserved by Henry of Huntingdon, shows much subtle reasoning, and may perhaps be considered the earliest extant speech in England of a counsel learned in the law. He was certainly the most learned of the laymen, and has sometimes been spoken of as the first lawyer who founded a great family in England. Twenty Earls of Oxford were descended from him, of whom the last died in 1702. He himself was killed in a fight in the streets of London.

Milo de Gloucester, Earl of Hereford, and governor of the castle of Gloucester, was a sup-

porter of the Empress Maud. He did some hard fighting against the Welsh when they were besieging Cardigan, and it is a curious coincidence that the next witness, Pain Fitz-John, lost his life in the same war.

Robert de Curci, who founded a convent of Benedictine nuns at Canyngton in Somerset, was sewer to the Empress Maud.

Hugh Bigot, King Henry's seneschal, gave most important assistance to Stephen by solemnly swearing that King Henry while dying had in his presence released his vassals from the oath they had taken in favour of Matilda.

The Norman part of the present church was probably completed about the time of this charter. The interior has undergone but little change, but the exterior has been altered, for it then had a chief centre tower, and two turrets projecting from the east and west end of the roof.

Its external form is shown on the priory seal affixed to a deed of 1137.

The church is approached from Smithfield, through a pointed arch of the Early English period, with dog-tooth ornaments and four gracefully moulded orders.



This doorway probably led into the monastic enclosure.

The way through this Early English gate, after crossing a footpath, leads into the churchyard, on the south side of which may be seen the much-worn bases of some Early English pillars. These formed part of the nave, which once covered the whole space of the present churchyard.

In 1375 there was a chapel of St. Catherine in the nave, and John Wright, gatekeeper of the priory, left it a silver-gilt chalice in 1393.

A new porch in the Perpendicular style, with a figure of Rahere in a niche above the door, erected in 1893, leads into the church through the base of a brick tower built in 1628, and altered in the beginning of the nineteenth century. It has battlements and a small bell turret on the top, and contains a peal of five bells bearing the following inscriptions :

- |                               |                |
|-------------------------------|----------------|
| I. Sancte Bartholomee.        | Ora pro Nobis. |
| II. Sancta Katerina.          | Ora pro Nobis. |
| III. Sancta Anna.             | Ora pro Nobis. |
| IV. Sancte Johannes Baptiste. | Ora pro Nobis. |
| V. Sancte Petre.              | Ora pro Nobis. |

All bear a foundry stamp, which is assigned to Thomas Ballesdon, who died about 1510.



They are among the oldest in London, and belonged to the Augustinian Canons.

Below the tower, on the ground level, are the remains of quadruple marble shafts, with fragments of a stone vault of what appears to have been a porch opening into the aisle.

From this there is a beautiful vista down the south aisle and across the south transept; but the best view of the church is obtained by walking a little to the left under the organ loft, and passing through the opening in the wooden screen placed west of the stalls.

The west wall probably marks the termination of the monastic choir, which here, as at Norwich, extended west of the central tower and transepts.

A modern window without any tracery until the present restoration occupied a great part of the western wall. It has now been blocked up and two lancets placed on either side of it. Immediately adjoining it is one bay of the Norman triforium, decorated with a billet moulding which differs from all the others in the church. They consist of half-billets applied to a flat surface, while it has complete billets with a plain round cord running through them. In this bay there is on each side of the church a doorway, which perhaps led from the

triforium on to the roodloft. Below and above this door are string-courses. The upper story is occupied by one bay of a pointed clerestory of the Early English style, which was probably that of the nave. On the ground is a single Norman arch, through which on the north side a door 'used to lead up a flight of eleven steps into Cloth Fair. A house which stood on the right at the top of the steps was long inhabited by Charlotte Hart, for many years pew-opener in the church. She spent most of her time in the church, and was fond of it. Several pictures of it were decorations which contrasted strangely with the squalor and bareness of the room in which she lived. An endeavour was made to persuade her, in her last illness, to come into Rahere's hospital, but she would not. When she died it was found that she had saved about £2,900, and had bequeathed £600 of it to the Restoration Fund of the church, a testimony of the impression produced upon her mind by this solemn building. Her house and the steps were removed preparatory to the building of the present north transept.

Two of the Norman piers of the ancient transept are to be seen at the point of junction with the church.

The entrance beneath the organ leads at once into the ground space of the central tower, from which transepts originally projected north and south; fragments of these still remain, and there is a beautiful drawing by Nash showing the south transept nearly complete and as it existed at the beginning of the nineteenth century.

Two new transepts have been built from the designs of Mr. Aston Webb, A.R.A. The new south transept was opened by the Bishop of London, on March 14th, 1891. The new north transept, which is somewhat shorter than its predecessor, was opened on June 5th, 1893, in the presence of the King and Queen, then Prince and Princess of Wales, the present Prince of Wales and the two Princesses, the Archbishop of Canterbury, and the Bishop of London.

Between the tower and the north transept is a curious arched stone screen, against the north side of which is placed a tomb of some person of importance. It was found to contain a skeleton, without cranial bones or teeth. On the feet were the remains of what seemed to have been sandals.

The church is best seen by going down the middle as far as the altar steps, then turning

to the north at Rahere's tomb and walking round the ambulatory and aisle.

East of the organ screen, the church consists of the arches of the central tower, succeeded by five bays, and terminated by an apse of five arches, with an aisle extending all round from the north transept to the west door. These parts are perfect. In addition, fragments remain of the Lady Chapel east of the ambulatory, of both transepts, of chapels in the north and south aisle and adjoining, but outside the church; and of one side of the cloister. The internal length of the church, excluding the Lady Chapel, is a little more than 130 feet, its breadth 57 feet.

The arches and piers and the whole triforium are of the best period of the Norman style. The piers are circular, with short, solid, cushioned capitals. The arches of the triforium have billet mouldings, and each includes four small arches on long pillars, with a broad tympanum above them. The height of the tower arches demonstrates that the original clerestory was of the present elevation, while the absence of vaulting shafts on the walls shows that the roof was a wooden one, probably with a painted wooden ceiling, such as that of the nave of Peterborough Cathedral.

The eastern and western tower arches, which are wider than the pointed north and south arches, are round and of noble proportions. The eastern has its original corbel table, with four pointed corbels, which contrast in their decisive outline and obvious structural propriety with the narrow feeble mouldings into which the corbels of the western arch have been cut by some architect of the fifteenth century. The north and south arches are narrower and pointed, and rest upon long slender shafts, but all four have the same zigzag moulding above them, and must have been built at the same date. The inner walls of the tower above the arches terminate in a beautiful straight cornice with another zigzag moulding, and below this, in each angle, are two richly adorned arcade arches, and beside them lozenge-shaped panels filled with elaborate foliage carving in low relief.

The Norman pilasters and mouldings remain on the south side, but on the north, as in the western arch, the capitals have been cut so as to suit the taste of the period when the Perpendicular style was prevalent.

The tower is probably a few years later than the part of the church east of it.

A manuscript, now in the British Museum,

which belonged to the library of the Priory, and the original of which was composed by one of the Augustinian Canons in the reign of Henry II, relates that in the priorate of Rahere's successor, Thomas of St. Osyth, who presided from A.D. 1143 to A.D. 1174, the number of Canons was increased from thirteen to thirty-five, with corresponding increase of buildings.

The eastern bays of the choir had been built under the eyes of Rahere, and in all probability Prior Thomas carried on the work and saw the tower finished before he died. This Thomas, who had been a Canon of St. Osyth's in Essex, an Augustinian foundation of Rahere's friend Bishop Richard de Belmeis, is thus described by one of his own Society:—"This Thomas as we have provyd in comyn, was a man of jocunde companye, and felowly jocundite, of grete eloquence, and of grete cunnyng, instruct in philosophy, and in dyvyne bokys exercisid and he hadde yt in prompte, what sumever he wolde uttir, to speke yt metyrly, and he hadde in use every solempne day, whan the case requyrid, to dispense the worde of God, and flowynge to hym the prees of peple, he yave and so addid to hym glorie utward, that ynward hadde yeve hym this grace. He was prelate to us mekly almost xxx yere, and in age an hundrid wyntir almost,

with hole wyttis, with all crystyn solempnyte, tochyng Crystes grace he decessid and was put to his fadres, the yere of Oure Lorde. M.C. lxxiiij.”

The shouldered arches of the passage which once went round the clerestory are in the Perpendicular style. The present tracery of the clerestory windows east of the tower is modern. The one bay of the clerestory remaining west of the tower preserves what was probably the first tracery of the windows, two lights surmounted by an unadorned circle, an example of the tracery which later developed into the rich designs of the Decorated period.

The flat oak ceiling of the tower was put up in 1886, after the designs of Mr. Aston Webb, and has greatly improved the appearance of this part of the church.

The central tower itself was pulled down in 1628, when the present brick tower at the end of the south aisle was built.

Early in the fifteenth century, Prior Eyton wished to convert the Norman architecture into the style of his day, and to give St. Bartholomew's the light mouldings, the great traceried spaces filled with stained glass, and the splendid roofing of the Perpendicular architecture. The corbels of the western tower arch are the

smallest of his changes. His greatest was the building of an eastern wall cutting off the apse from the church, thus making its east end square instead of round. This wall was to be pierced by two large east windows. Fragments of the tracery of these windows were found during the rebuilding of the apse. The tracery is now laid out on the floor of the north triforium. The wall was built of the materials of the Norman apse, the whole upper part of which was pulled down. Many pieces of the Norman work still retaining some of its original colouring were discovered during the works, and are preserved in the building. In 1865 part of this wall was removed, and an iron beam placed across the church to support the remainder, and the ground part of the apse completed.

The complete and beautiful modern apse, reproducing the precise size and the general architectural features of the apse destroyed when the square end was begun, is the work of Mr. Aston Webb. All who can remember the church in its old disfigured state feel that he has carried out a work of great difficulty with admirable skill, and has added to the beauty of the existing ancient architecture by so harmonious an eastern termination. It



reproduces the features of the old work faithfully, while the later clerestory and the slender vaulting shafts carried through it show that no attempt has been made to make the modern work seem ancient. It is work of our own day harmonising with that of the twelfth century builders. Prior Rahere and Prior Thomas would have admired the curious and beautiful stilted arches, reproducing so exactly their own design, as shown by the original last bay on each side. The central arch in the triforium is entirely composed of original Norman work of the apse.

Mr. Webb, in the broad arch which spans the chord of the apse, has preserved a long, slender shaft on each side, and with it the memory of the earnest desire of the Canons of the fourteenth century to make their church as splendid as any in London.

A fringe factory long projected into the church at this point. The projecting part of the factory was purchased by the Rev. F. P. Phillips, the patron of the living, and the apse was rebuilt, at his charge, in memory of the Rev. John Abbis, his uncle, for sixty-four years rector of the parish.

The oak stalls which stand under the tower were a further gift of the patron.

On the north wall, below the corbel table of the tower arch, is the monument of Sir Robert Chamberlayne. The knight is kneeling on a cushion, under a curtained canopy, which is supported by angels, and surmounted by a panel containing his arms, above which is an interrupted pediment with his crest in the centre. He is in the partial armour of his time, and his costume, as well as his figure and his bearded face, are admirably executed. The sculptor has turned the figure a little obliquely, so that the knight, looking towards the interior of the recess, seems regardless of the outer world, and praying in the spirit of the injunction, "But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

The inscription is difficult to read. It tells how Sir Robert Chamberlayne was son of the ancient family of Sherburn Castle, in Oxfordshire, derived from the Earls of Tankerville in Normandy, and that he was knighted by King James I. He had travelled much, and at last made a journey to the Holy Land and the Sepulchre of the Lord, but perished between Tripoli and Cyprus, at the age of thirty-five years, A.D. 1615. It was the Tripoli in Syria,

so that his bones lie near those of the brave men lost in the "Victoria." A friend, who does not tell his name, put up this monument to his memory :

Roberto Roberti filio Chamberlanio Jacobi Magni Britanniae  
Fran-

ciae Hibernae pij foelicis semper Augusti inaugurati-  
one nobilissimi de Balneo Ordinis Militi Castelli de  
Sherburn in agro Oxoniense Domino ab antiquissimis  
Tankervillae in Normandia Comitibus longa majorum se-  
rie demisso quanti cunque. Fortunae capaci, animo Mag-  
no nato nec virtutibus minoribus, quas dum sibi suisque  
fovet exteras nationes complurimas lustravit mo-  
rum caldus Linguarumque. Terram postremo sanctam  
et Sepulcrum Domini venerabundus adiit suumque (Heu  
fata) quale aut ubi incomperto reperiit littore si qui-  
dem solvens anno Virginis Partus MDCXV. Tripolim inter  
Cuprumque (quantum conjici fas est) Fatorum hominum  
incle-

mentia coelebs a suis procul periit.

Tam dulcis olim Contubernij memor tantoque dolori et desi-  
derio impar, amico amicus merenti moerens posuit.

Vixit Annos circiter xxxv

Caelo tegitur qui non habet urnam.

The parentage of Sir Robert Chamberlayne is not told by his friend. He was knighted at King James I's coronation, July 25th, 1603, and was probably a grandson of Sir Edward Chamberlayne, of Sherburn Castle, a gentleman of ancient descent, who served on land against the French under the Marquis of Dorset in 1512, and commanded a ship in the fleet of

Lord Edmund Howard in the battle of Brest, in 1513, and after these wars died peacefully at home. This monument is worthy of the descendant of so gallant a knight; and like many of its period is full of devotional feeling, and free from the worldly pomp or tasteless ornament which so often spoil the monuments of the last century.

Under this tomb stands a modern stone pulpit built from money left by Charlotte Hart.

The pillars of the first arch beyond Chamberlayne's cenotaph are attached. The billet moulding is continued from this arch along the wall at the level of the abacus of the capital. Between this moulding and the base course of the triforium is an oval tablet of white marble with scroll-work border, supported by cherubs and surmounted by a coat of arms. It commemorates an important benefactor of the parish, and deserves to be given in full.

In the  
South aisle  
lyes all  
that was mortal of  
Mr. Jno. Whiting  
of ye Tower of London.  
He was a man of excellent life  
sincere to his Friends  
To ye Indigent charitable  
To all affable

He served with great reputation in ye office  
of Her Majesty's Ordinanc, in ye reign of King Charles,  
the 2nd King James, King William and Queen Mary  
and in ye 1st year of her present Majesty Queen Anne  
Disengaged himself from all public business

The better to prepare

For his blessed change

He left this world the 20th day of Octor.

Anno Domini 1704 Ætatis 64

In full assurance of a joyful

Resurrection

He bequeathed for the Education of

20 Poor Children of this Parish

In which he was Borne 29<sup>p</sup>. p<sup>r</sup>.

ann. (after ye decease of his

Beloved Wife), for ever.

Also

Mary ye wife

of ye above said

Jno. Whiting, who

died Octr. ye 7th 1727

in ye 83rd year

of her age.

Some of the preparations for the army of King William III. in Ireland probably fell to Mr. Whiting's share. He died about nine weeks after the victory of Blenheim.

Her Royal Highness the Duchess of Albany laid the foundation stone of the present building of the schools which he endowed, on July 5th, 1888, on the south side of the Lady Chapel.

On the south wall, opposite Sir Robert

Chamberlayne's, is a curious monument of brown marble, coloured black. It was erected by their children to Percival Smalpace and his wife, in the year 1588. Their heads, in the style of Queen Elizabeth's reign, project from square compartments in the upper part.

The inscription, after a quotation from the Latin Bible (Ecclesiasticus xiv, 12) and some other texts, states that Percival Smalpace, Esquire, died September 2, 1568, in the reign of Queen Elizabeth, and is buried hard by; and that Agnes his wife, daughter of John Tewbold, Esquire, died September 3, 1588. They had two children, Michael and Thomas, by whom this monument was erected. Two English lines are curiously mixed with the Latin.

Vana salus omnis.

|                                                                                                                 |   |                            |
|-----------------------------------------------------------------------------------------------------------------|---|----------------------------|
| Memor esto quoniam mors non tardat et tes-<br>tamentum<br>inferorum quia demonstratum est tibi testa-<br>mentum | } | Ecclesiastici<br>cap. xiv. |
|-----------------------------------------------------------------------------------------------------------------|---|----------------------------|

enim hujus mundi morte morietur

omnia suo proveniunt tempore atque transeunt

|                                                                                 |   |                           |
|---------------------------------------------------------------------------------|---|---------------------------|
| Ante mortem ne laudes hominum quemquam<br>quoniam in filiis suis agnoscitur vir | } | Ecclesiastici<br>cap. xi. |
|---------------------------------------------------------------------------------|---|---------------------------|

Percivallus Smalpace armiger  
obiit 2<sup>o</sup> die Februarii Anno Dni.  
1568 R. Elizabetha regnante  
cujus quidem corpus juxta  
hunc tumulum humatum  
existit.

Agnes uxor ejus et filia  
Johannis Tebowld armigeri obiit  
tertio die Septembris A<sup>o</sup> Dom.  
1588 Elizabetha Regnante  
cujus quidem corpus juxta  
hunc tumulum humatum  
existit.

Liberi inter eos Michael et Thomas  
 Adhuc viventes qui in religiosa memoria  
 Optimorum parentum suorum hoc  
 Monumentum posuerunt

Morienti cuncta quiescent

Beati qui moriuntur in Domino.

Behowlde youreselves by us, sutche once were we as you  
 And you in thyme shal be even duste as we are nowe.

Suum cuique decus : posterritas rependet :

Qui sapis capis etiam istud religione vita constat : nichil  
 Tibi ascribe Deo vero te totum prebe illi ex animo preces  
 Concipi laudes grates huic fini homo natus est et bene

Multo firmior fides quam reponit penitentia.

In the next space is a marble tablet with  
 escutcheon above it to the memory of John  
 Kellond, Esquire, who died in the parish July  
 2, 1685, in the nineteenth year of his age.

He was son of John Kellond, of Painsford in  
 Devonshire, and his wife Bridget.

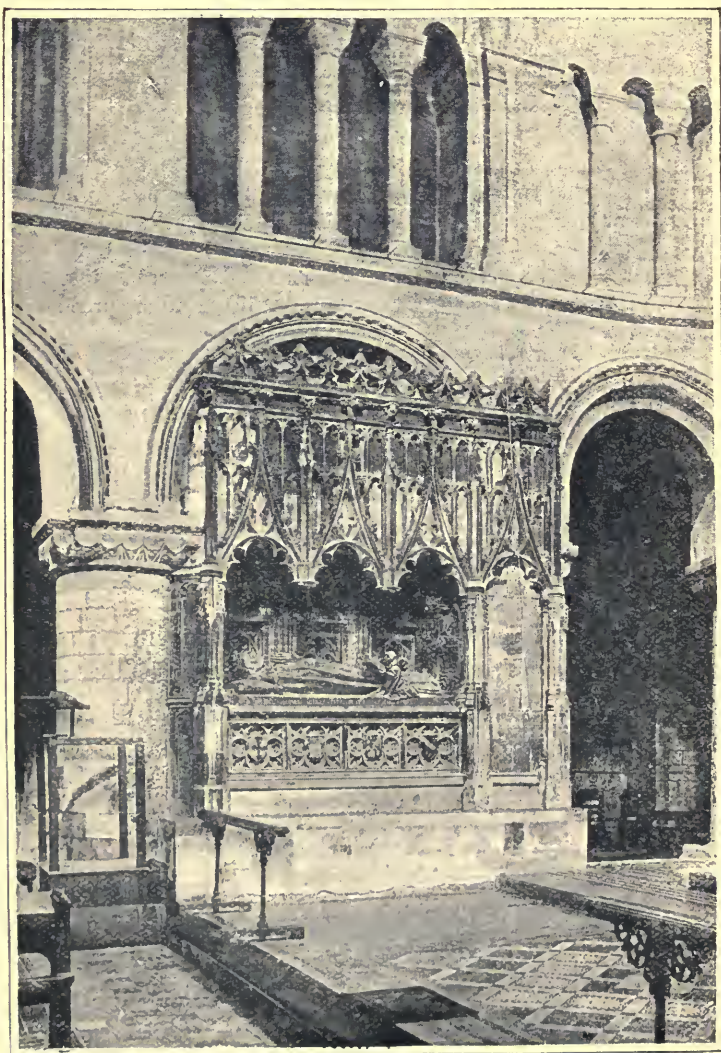
The phrases in which the simplicity and  
 truthfulness of this youth are blended with the  
 record of his paternal and maternal descent  
 were perhaps the composition of the rector of  
 the time.

M. S.

Hæc juxta marmora  
 siti sunt cineres  
 juvenis amabilis

Johnnis Kellond Armigeri  
 a lachrymis temperate parentes  
 Flebunt interitum quem tegunt  
 Marmor et cælum  
 Nec Lampade vigitate perenni





THE TOMB OF RAHERE.



---

Custodiant urnam quas coluit virtutes  
 Candor et Innocentia  
 Filius Fuit olim dilectissimus  
 Solatium fuit jam desiderium  
 Johannis Kellond Armig : de Painsford  
 in comitatu Devonix et tristissimæ Matris  
 Bridgettæ, Johannis Fownes nuper de  
 Whilley Armig : in eodem agro sororis  
 Ex utraq familia illustri  
 Proles non Ignobilis  
 Jam juxta Reliquias Avunculi sui  
 Thomæ Fownes de hac Parochia quondam Ar :  
 Cui sanguine fuit Agnatus  
 Hic vicino etiam cinere quiescit  
 do  
 Obijt 2 die Julij  
 Salutis } Anno 1685  
 Ætatis suæ } Anno 19<sup>o</sup>

On the north side, after two more bays with circular piers, having square bases and cushioned capitals, two long steps cross the church, and beyond them in the last bay before that which began the original apse is the tomb of the founder.

Upon it lies his effigy, and over it is a vaulted canopy with tabernacle work of the fifteenth century. There are some panels of the same date on the base, and the present inscription was perhaps re-cut when these were placed in position, but the effigy is probably of Rahere's century. When, about twenty years ago, the

tomb was opened, a sandal was found lying with the skeleton. The inscription has all the brevity of an early age :

*Hic jacet Raherus primus canonicus et primus prior hujus ecclesiæ.*

The effigy of the first Canon and first Prior represents him with shaven crown, in the habit of an Augustinian Canon. A crowned angel at his feet holds a shield which bears the arms of the Priory, gules two lions passant guardant with two crowns or in chief. This figure was probably an addition to the original design, and may have been inserted when the canopy was built. At each side of the Prior is a small kneeling figure of a monk reading from a book. The effigy has well-marked features and is certainly a portrait of Rahere, who built the church in which his bones still repose, and who was the originator of two great foundations, the Priory of St. Bartholomew, of which this church is the chief remaining part, and the Hospital of St. Bartholomew, which is flourishing and fulfils with tenfold force the purpose of its founder. The poor of London have for twenty-six generations owed help in sickness to Rahere. Hundreds of men in the profession of physic owe their knowledge to his foundation; and several of the discoveries of medical

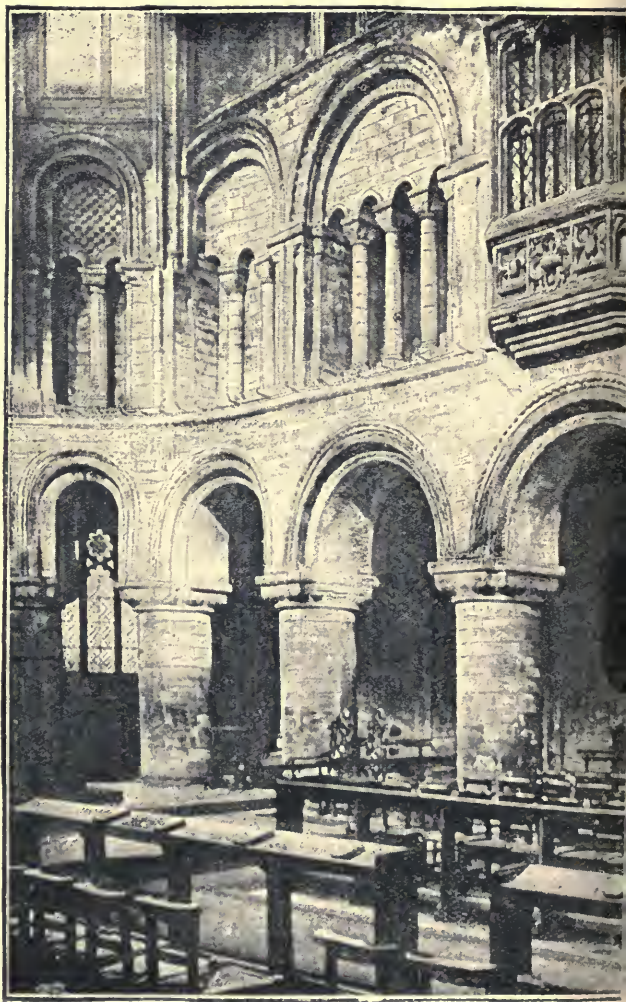
science may justly be considered part of the fruits of his good deed.

His generous heart would have liked to hear the passage at which the Latin Bibles of the little kneeling monks are open: "For the Lord shall comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody."

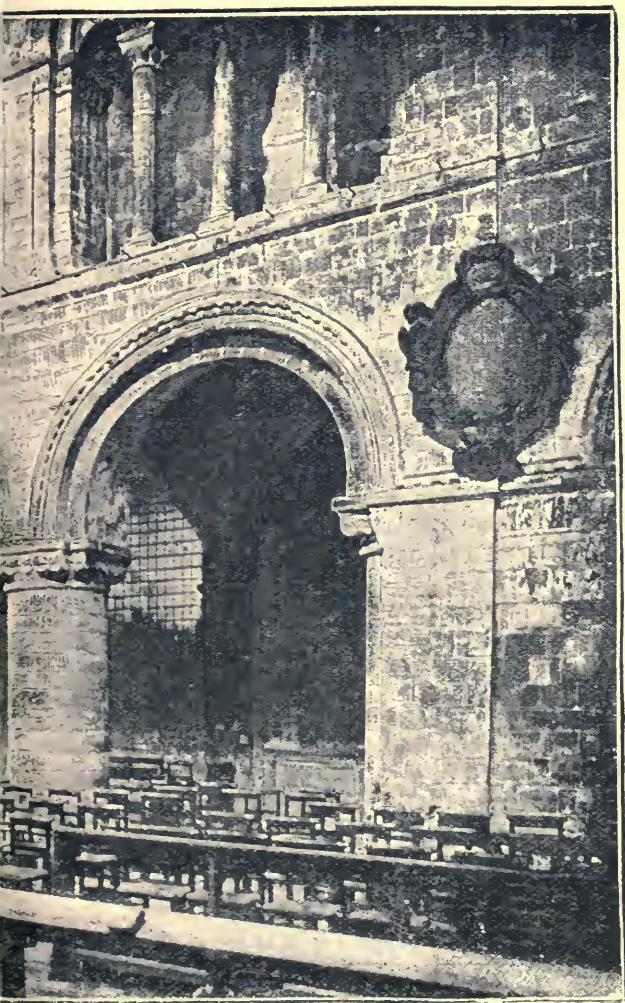
Smithfield was the wilderness which Rahere had cultivated, and in this church he had often preached.

A report of his preaching, taken from those who had heard him, says: "And in this wise he delivered his sermon, that now he stirred his audience to gladness so that all the people applauded him, and then again he urged them to sadness and sorrow for their sins so that all the people were compelled to sighing and weeping." "His life," says the same biography, "accorded to his speech, and his deed approved well his sermon."

The biography from which these passages are taken was written in Latin in the Priory in the reign of King Henry II., and was translated into English in the reign of Richard II. A manuscript copy of that date, which was once



SOUTH  
(With Prior Bolton)



OF CHOIR.

*indow in Triforium.)*



part of the library of the Priory, is now in the British Museum. The English version has been printed with an introduction and notes.\*

The tabernacle work over the tomb and the panels beneath it belong to the Perpendicular period.

The figure of Rahere is certainly earlier, and whoever compares it with that of William Longespee, Earl of Salisbury, son of King Henry II., in Salisbury Cathedral, who died in 1226, will be convinced that Rahere's effigy is the work of an earlier period than that of Longespee. Rahere died September 20, 1143, and this effigy was probably placed upon his tomb by Thomas of St. Osyth, his successor, Prior of St. Bartholomew's till 1174.

In the bay of the triforium preceding Rahere's tomb, and on the opposite side of the church, is a projecting bay-window of the Perpendicular style, with panels below the window, on the middle one of which is carved the rebus of Bolton, Prior from 1506 to 1532, a crossbow bolt passing through a wine tun.

He is mentioned by Ben Jonson,

"Prior Bolton with his bolt in tun,"

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\* "The book of the Foundation of St. Bartholomew's Church, in London; sometime belonging to the Priory of the same in West Smithfield." Edited from the original manuscript by Norman Moore, M.D.

and his rebus is also to be seen in the spandrels of a doorway at the east end of the south aisle.

The window was probably built for the purpose of watching the founder's tomb, like the similar chamber opposite the shrine of St. Alban in St. Alban's Abbey.

The present wooden altar was the gift of Miss Overbury, sister-in-law of the late rector, the Rev. W. Panckridge, and the mosaic pavement on which it stands is one of the many gifts of the Rev. F. P. Phillips, the patron.

The north aisle contains three small side chapels, and beyond them is the sacristy, which occupies the site of an ancient chapel. In the middle chapel of the three are two marble tablets with carved borders.

One is in memory of the parents of John Whiting, founder of the parish schools. Its inscription is :

Near this place lyeth buried the bodies of  
John Whiting and Margaret his  
wife who lived lovingly together  
in holy wedlock in this parish 40  
yeares and upward and dyed in peace.  
The said Margaret died on Easter  
day 1680 in the 61st yeare of her age and He  
dyed the 16 day of July 1681 being 74 yeares  
old haveing had issue 12 children John  
Rebecca and Sarah onely surviving  
Johannes in memoriam optimorum parentum

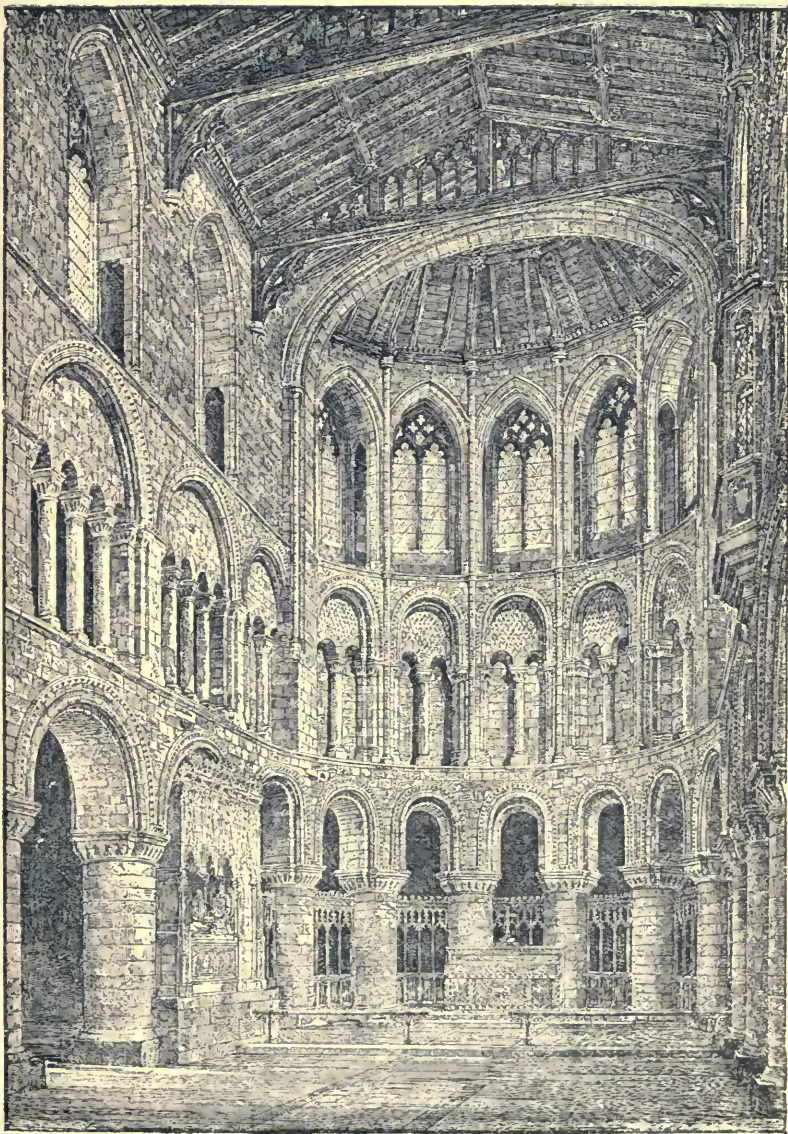
hoc monumentum posuit  
 She first deceased, Hee for a little Tryd  
 To live without her, likd it not and dyd.

The other tablet is in memory of a relative of the Sir Robert Chamberlayne whose tomb is under the eastern tower arch.

Here under lyeth buried the Bodey  
 of Elizabeth Seudamore wife of  
 Phillip Seudamore of Bornham  
 in the Countie of Bucks Esquier, she  
 dyed the 9th of July 1593 and had to her  
 former husband Henry Goddenham  
 Esquier Auditor of the Mynt by  
 whom she had issue Alice married to  
 Robert Chamberline of Sherborne  
 in the County of Oxon Esquier  
 Dorothy married to Thomas Piggott  
 of Dodershall in the County of Buck  
 Esquier Elizabeth married to William  
 Paultett of Winchester Esquier and  
 after Richard Fines Knight Lord  
 Say and Seale, the said Phillipp  
 Seudamore was afterwarde Knighted  
 and Travellinge beyond the scaes  
 died at Antwerp in the yeare 1611 and  
 lyeth buried there in St. Jacobbs Church.

The modern sacristy has no internal features of interest. Just beyond its door is a curious tablet with a coloured device upon it, three pillars crowned by a wreath of roses, and the following epitaph, written in the style of poetry





S<sup>t</sup>. BARTHOLOMEW. THE GREAT. WEST. SMITHFIELD. E.C.4.

called metaphysical, and much admired in the days when people thought with Lord Chancellor Hyde that Mr. Cowley had made a flight beyond all men.

Sacred

To the memory of that worthy and lerned  
Francis Anthony, Doctor in Physick.  
There needs no verse to Beautify thy praise  
Or keepe in memory thy spotless name  
Religion virtue and thy skil did raise  
A threefold pillar to thy lasting Fame  
Though poisonous envye ever sought to blame  
Or hyde the fruits of thy intention  
Yet shall they all commend that high desygne  
Of purest gold to make a medicine  
That feel thy helpe by that thy rare invention.  
He dyed the 26th of May 1623 of his age 74  
His loving sonne John Anthony doctor in physick  
Left this remembrance of his sorrow. He dyed  
y<sup>e</sup> 28th April 1655 being aged 70 years and was  
buried nere this place and left behind him 1 sone  
and 3 daughters.

Francis Anthony, here praised, lived in Bartholomew Close, and the medicine made of "purest gold" was a nostrum called "Aurum Potabile." When he began practice he was a Master of Arts at Cambridge, but had no degree in Medicine. The President and Censors of the College of Physicians sent for him, whereupon he "confessed that he had practised Physick in London for six months, and had

cured twenty or more of divers diseases to whom he had given purging and vomiting Physick, to others a diaphoretic medicine prepared from gold and mercury as the cases required; but withall acknowledged he had no Licence to Practice. He was examined in the several parts of physick, and found very weak and ignorant; wherefore he was interdicted practice."

The empiric's son, Dr. John Anthony, was a regular practitioner of medicine, and wrote some theological books.

The next monument is a marble tablet with pillars, and with six books carved as a base, erected by his son Samuel, to the memory of Thomas Roycroft, the printer of the great bible, edited by Walton, and known as the London Polyglot. It gives the Hebrew, Latin, Greek, Chaldean, Arabic, Samaritan, Syriac, Persian and Ethiopic versions of the Scriptures with a Latin version of each, and its printing was begun at the press of Thomas Roycroft, in Bartholomew Close, at the end of September, 1653, went on with a regularity astonishing for so complex a work, and finally appeared after the restoration of the King, who was pleased to commend the work and to give its printer the title of *Typographus Regius linguis orien-*

talibus. He also printed, in 1655, a very useful little volume of instructions for reading the nine Oriental languages of the Polyglot. In 1675 Thomas Roycroft was elected master of the Stationers' Company, and died two years later.

Hic juxta situs est  
M. S.  
Thomas Roycroft Armiger  
Linguis orientalibus Typographus Regius  
Placidissimis moribus et antiquâ Probitate ac Fide  
Memorandus  
Quorum gratiâ optimi civis famâ jure merito adeptus est  
Militæ Civicæ vice tribunis  
Nec minus apud externos Notus  
Ob Libros elegantissimis suis Typis Editos  
Inter quos sanctissimum illud  
Bibliorum Polyglottorum  
Opus quam maximè eminet  
Obiit die 10 Augusti anno reparatæ salutis MDCLXXVII  
Postquam LVI ætatis suæ annum implevisset  
Parenti Optime merito Samuel Roycroft  
Filius unicus, hoc monumentum pie posuit.

Samuel Roycroft, in 1712, left some lottery tickets, the produce of which was distributed every year in alms by the rector and churchwardens of this parish, till the Act of Parliament, introduced by Mr. James Bryce, applied this with many other parochial charities in the City to fresh objects.

Just beyond this tablet the plain round arched

vaulting of the ambulatory ceases, and two loftier pointed arches, standing east and west, probably built early in the fifteenth century, form the entrance to the Lady Chapel. These arches were uncovered when the fringe factory was removed on the rebuilding of the apse in 1886.

In the north wall of the Lady Chapel part of its windows remain, and on the south, outside, the original buttresses are standing. Part of the unaltered crypt wall, with deeply splayed unglazed lights, and a portion of its vault of chalk, a single span of twenty-two feet, with stone ribs, exists, and is now to be seen in the restored crypt.

The beautiful wrought-iron screen which divides the Lady Chapel from the Church is a memorial, and was constructed by Mr. Starkie Gardner, from the design of Mr. Aston Webb.

To return to the church. At the end of the south aisle in the ambulatory is a modern window, and near it are a few tiles of the original flooring. Close to the window, on the north side, is a marble tablet with a Latin inscription, telling that it was put up by Maria, wife of Anthony Lowe, Esquire, a barrister of the Inner Temple. He died April 29th, 1641, after forty-four years of married life, was



buried in this church, and left an only son, Arthur, and three daughters, Frances, Beatrice, and Jane.

Hic jacet

Anthonium Lowe Armiger: de interiori templo juris  
consultus peritissimus; vir: Antiquæ fidei et probitatis

Unicum reliquit filium: Arthurum, et tres filias  
Franciscam, Beatricem, et Ianam: Placide in Domino  
obdormivit

Vicesimo nono die Aprilis: Anno Domini 1641

Maria uxor ejus (qua cum conjunctissime vixerat  
pene annos 44, quæque suos cineres cum ipsius misceri  
admodum exoptab) Mœrens, Dolensque posuit.

In the south wall of the aisle is a handsome doorway, which has Prior Bolton's rebus, the bolt in tun, carved in its spandrels, and was built by him. It leads into a vestry.

On the wall east of it is a tablet, which records the longest life of any in the church.

Near this place lies ye Body  
of James Master of East Longdon in ye county  
of Kent Esq. he married Joyce only daughter of  
Christopher Tornor of Milton-Ernest in ye  
County of Bedford, one of ye Barons of ye Court of Ex-  
chequer

in ye reign of King Charles ye 2 by whom  
he had 4 Sons and 10 Daughters. He departed this life  
Aug. 9<sup>th</sup> 1702 Aged 75

He was ye Son of Richard Master of East  
Langdon Esq. by Ann his Wife Daughter of  
Sr James Oxenden of Dean in ye Parish of Wingham

in y<sup>e</sup> County of Kent, by whom the said Rich<sup>d</sup> Master  
had twelve Sons and eight Daughters. She died Jan. 30<sup>th</sup>  
1705

Aged 99 years and six months and lies interred in this  
place.

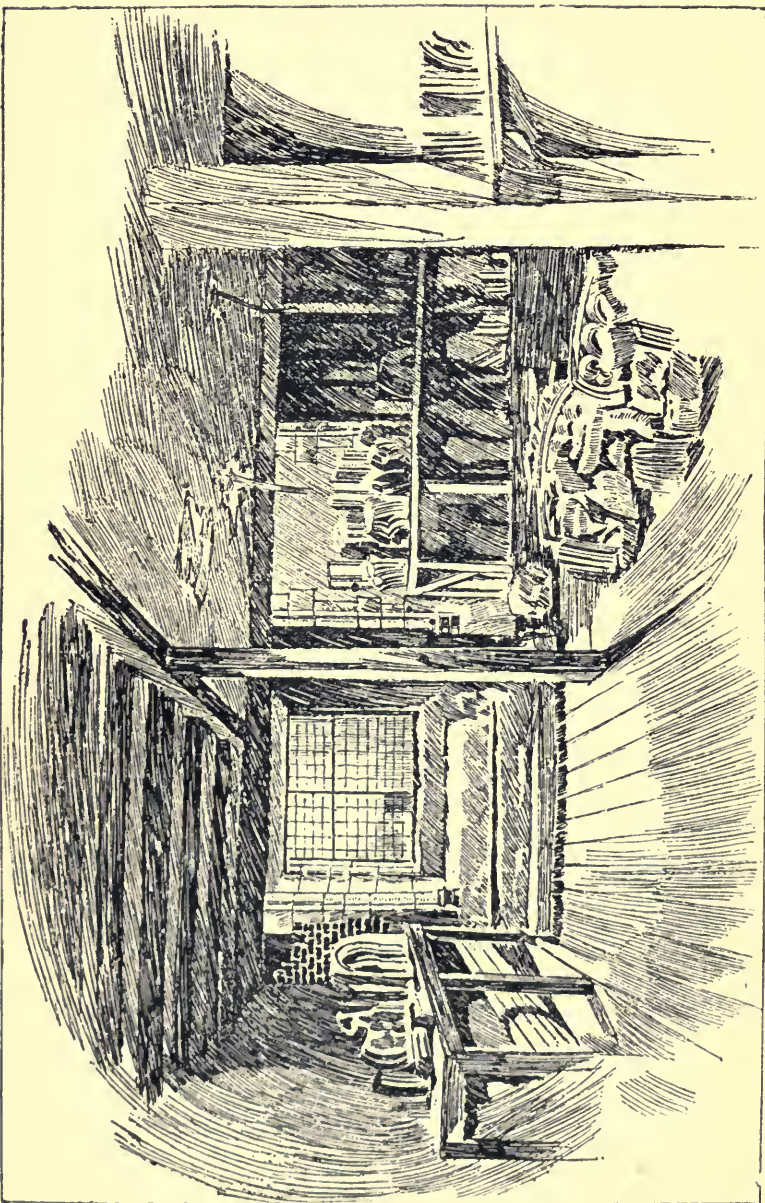
He y<sup>e</sup> said Richard Master,  
Was the Son of Sir Edward Master  
of the same place K<sup>t</sup> Governor of Dover Castle,  
by Audery one of y<sup>e</sup> daughters and Coheirs of  
Rob<sup>t</sup> Streynsham of Ospring in y<sup>e</sup> said County Esq.  
Streynsham Master

the only surviving son of James Master Esq.  
married Elizabeth only Daughter and Heir of  
Richard Oxenden of Brook  
in y<sup>e</sup> Parish of Wingham in y<sup>e</sup> County of Kent Esq.  
and departed this Life June 22 1724 Aged 42 years  
being married 4 months, and lies there interred  
Leaving no issue.

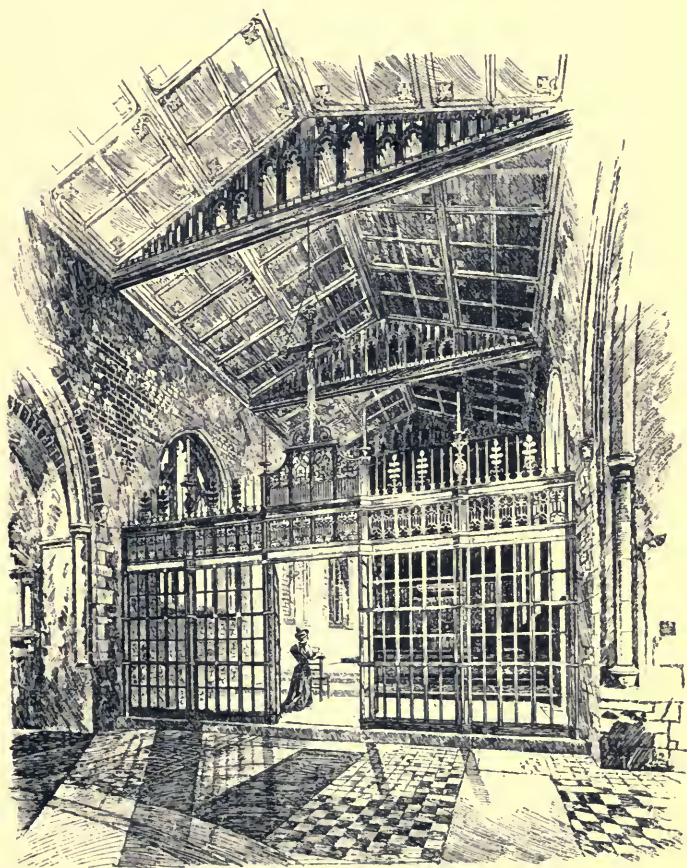
The said Streynsham Master  
Commanded several ships in y<sup>e</sup> Royal Navy  
and did in y<sup>e</sup> year 1718  
particularly distinguish himself  
in y<sup>e</sup> Engagement against y<sup>e</sup> Spaniards  
on y<sup>e</sup> Coast of Sicily; by forcing  
the Spanish Admiral in Chief  
to surrender to him.

This aged Mrs. Master had indeed seen  
changes and heard of great events in her time,  
in politics and in letters. The whole quarrel  
of King and Parliament was fought out after  
she was married. She remembered well the  
wintry day when the blood of the royal martyr  
was shed at Whitehall, and that fortunate  
summer day when his son was happily restored,





THE LADY CHAPEL IN 1891, PREVIOUS TO RESTORATION.



THE LADY CHAPEL AS RESTORED, 1897.

and the terrible Plague and the great Fire, the Revolution which established our present constitution, and the death of Queen Mary and of King William, and the accession of Queen Anne, and perhaps used to say to her grandchildren, "When I was a little girl good Queen Anne was on the throne, and now I have lived to see Queen Anne again in my old age." Shakespeare was a living author when Mrs. Master was a child, and she saw the rise of Milton, and of Dryden, and survived both. Her brother was one of the first Governors of Bombay, and is buried there.

On the west side of Prior Bolton's door is a more modern tablet :

On the south side of the altar  
are deposited the remains of  
Williams Phillips Taylor,  
of Worcester College, Oxford,  
and Bath, Somerset, Esquire,  
Who died Sept<sup>r</sup> 10th 1829 Aged 22 years  
He was the only son of George Taylor, Esquire  
Lieut.-Colonel in His Majesty's service  
and Companion of  
the most honourable order of the Bath,  
And grandson of the late William Phillips, Esquire  
Patron of this Church.  
This monument was erected  
by an affectionate mother to her only son.

A door in the aisle, a little further west, is

the entrance to what was once a side chapel dedicated to St. Stephen, but is now used as a furnace room. Above it is a small tablet commemorating the Reverend Owen Perrott Edwards, rector for more than forty years, who died April 20th, 1814.

On the east side of this door is a half-length figure under a canopy supported by pillars and adorned with a coat of arms. The figure holds a book in one hand, and in the other an hour-glass, emblematic of the swift course of time.

The inscription, carved in the month following the execution of Strafford, when party strife was fast ripening into civil war, seems to have been written by an opponent of the King, for "Malignant," says Dr. Johnson, "was a word used of the defenders of the Church and Monarchy, by the rebel sectaries in the civil wars."

Here lyeth ☿ Body of James Rivers Esq. (Sonne & Heir  
of John Rivers of Chafford in ☿ County of Kent  
Baron<sup>t</sup>) who married Charity Dau<sup>tr</sup> and Coh<sup>ers</sup> of  
S<sup>r</sup> John Shurley, of Isfield in the County of Sussex,  
who died June ☿ 8th 1641

Within this hollow vault there rests ☿ frame  
Of that high soul wch. late inform'd ☿ same  
Torn from ☿ service of ☿ state in 's prime  
By a disease malignant as the time  
Who's life and death design'd no other end  
Than to serve God his country and his friend;



---

Who when ambition tyranny and pride  
Conquer'd the age, Conquer'd himself and died.

The great-grandfather of this gentleman and founder of his family was Lord Mayor in the fifteenth year of the reign of Queen Elizabeth.

Beyond the furnace-room door is another half-length figure under a canopy and holding a book.

The inscription illustrates the then prevailing taste for conceits in verse.

Hic inhumatum succubat, quantum terrestre viri  
Vere venerandi, Edwardi Cooke Philosophi  
Approme docti nec non Medici spectatissimi  
Qui tertio Idus Augusti Anno Dom. 1652.  
Annoque ætatis 32, certa resurgendi spe  
(utinecesse) naturæ concessit  
Unsluice yo<sup>r</sup> briny floods, what! can ye keepe,  
Yo<sup>r</sup> eyes from teares and see the marble weepe  
Burst out for shame or if yee find noe vent  
For teares, yet stay, and see the stoncs relent.

Edward Cooke is unknown at the College of Physicians, and he was probably interested in physic rather than trained in the art.

The next tomb is that of Sir Walter Mildmay, Chancellor of the Exchequer to Queen Elizabeth, and founder of Emmanuel College, Cambridge. Sir Walter, who was one of the special commissioners at the trial of Mary

Queen of Scots, spent his life in the service of the State. He was a rigid Puritan, and on his tomb there are no figures, but six shields arranged in a border testify to the illustrious alliances of his family. The arms on these shields are—"Mildmay," "Mildmay and Walsingham," "Barrett and Mildmay," "Mildmay and Capel." (2) "Brouncker and Mildmay," "Leveson and Mildmay," "Mildmay and Sherrington." His wife was Mary, sister of Sir Francis Walsingham. His daughter Christian married Charles Barrett, of Belhus, in Essex, and secondly Sir John Leveson; his son Humphry married Mary Capel, of Little Hadham, Hertfordshire; his daughter Martha married Sir William Brouncker; his daughter Winifred married Sir William Fitzwilliam, of Gains, Essex, and his eldest son Anthony, from whom Apethorpe passed to the Westmoreland family, married Grace, daughter of Sir Henry Sherrington, of Laycock Abbey, Wiltshire. The marble panelling and gilded mouldings produce a gorgeous effect. A tablet in the middle records the date of his death and of his wife's. His own arms, with the motto "*Virtute non vi*," are arranged in a handsome square panel with pilasters, which forms the third story of the tomb, while an urn is the

apex of the whole. The Latin epitaph, after one brief text of Scripture,

Mors nobis lucrum,

is a simple record :

Here lies Walter Mildmay Knight and Mary his wife

He died on the last day of May 1589

She on the sixteenth of March 1576

They left two sons and three daughters

He founded Emmanuel College Cambridge

He died Chancellor & Under Treasurer of the Exchequer

And a member of Her Majesty's Privy Council.

This monument, which formerly stood in the arch opposite Rahere's tomb, was moved to its present situation in 1865, and was restored, as is recorded upon it, by Henry Bingham Mildmay, Esq., in 1870.

It deserves mention that the Master and Fellows of Emmanuel College made a handsome contribution to the restoration of the church, as that in which their founder was buried.

A little west of this altar tomb is a pointed arch, the doorway of the original sacristy of the church, and between the door and the tomb is a tablet with a quaint English inscription :

Captn John Millet Mariner 1660

Many a storm and tempest past

Here hee hath quiet anchor cast



Desirous hither to resort  
Because this Parish was the Port  
Whence his wide soul set forth and where  
His father's bones intrusted are.

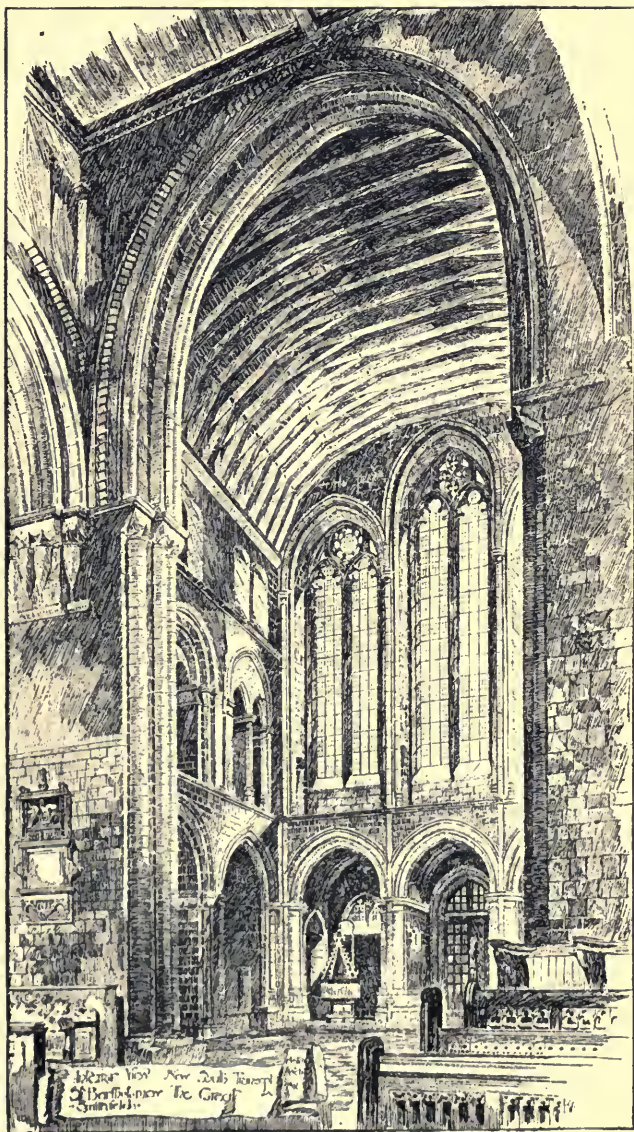
The Turkey and the Indian trade;  
Advantage by his dangers made;  
Till a convenient fortune found,  
His honesty and labours crown'd.  
A just faire dealer he was knowne,  
And his estate was all his owne  
Of which hee had a heart to spare  
To freindshipp and the poore a share.

And when to time his period fell  
Left his kind wife and children well  
Who least his vertues dye unknowne  
Committ his memory to this stone.

Obiit anno ætatis 59 Anno domini 1660 Decembris 12<sup>o</sup>.

A little further west in the aisle is the opening of the south transept, now restored. It consists of one bay of Norman work, the triforium arches of which have peculiarly beautiful and well-preserved mouldings, and of another bay and south end with a central door added by Mr. Aston Webb, and opened for use by the Bishop of London on March 14th, 1891.

The font has been placed in this transept, as well as two monuments formerly affixed to the wall of the south aisle. A small door near them leads into the south triforium, which was opened up and roofed in 1891. The monument



Westminster Abbey  
The Choir

of Elizabeth Freshwater bears her effigy kneeling in a great ruff and well-dressed hair at a little altar.

The inscription is—

Here lyeth interred the body of  
Elizabeth Freshwater, late  
Wife of Thomas Freshwater of  
Henbridge, in the County of Essex  
Esquire; eldest daughter of John  
Orme of this Parish, Gentleman  
and Mary his wife. She died  
the 16th day of May Anno Domini  
1617 being of the age of 26 years

Mors properius, quali tinxisti tela veneno  
Ut sic trina uno vulnere præda cadat?  
Unam sæva feris; sed et uno hoc occidit ictu  
Uxor dulcis, amans filia, chara soror.

The font is a plain octagonal one, interesting from the tradition that it is the one in which William Hogarth the painter was baptised, on November 28th, 1697. The record of his baptism was discovered in a supplementary register, and is as follows:—  
“William Hogarth was born in the Bartholomew Close next door to Mr. Downynges the Printer, November the 10, 1697, and was baptised the 28 November, 1697.” His father was a corrector for the press, and he himself, when he grew wealthy and famous, did something, as every man should, to improve the district in

which his childhood had been spent, and when St. Bartholomew's Hospital was rebuilt, adorned with two large paintings and four smaller ones the staircase of its great hall. One of the smaller pictures represents Rahere dreaming, and another the building of the Priory.

Hard by are two other tablets. The eastern bears the inscription—

Near this monument  
Lieth the body of  
HENRY TULSE Son of  
HENRY TULSE of Lym-  
ington in the County of  
Southampton Esq. who  
Departed this life y<sup>e</sup> 26<sup>th</sup>  
Day of Aug<sup>t</sup> 1705 in the 25  
Year of his age.

And the western—

Near this place  
Lyes the Body of  
M<sup>rs</sup> MARGARET FIELDER  
who Dyed the 18<sup>th</sup> day of July 1739  
in the 57 year of her age.

Beyond the south transept is the walled-up entrance of the cloister. Of the cloister itself there are some remains in a stable outside this door. Between these doorways was a tomb of the last century with a long laudatory inscription, which has now been removed to a recess

in the north aisle. The same aisle contains a brass to the memory of the Rev. John Deane, a former rector, which is shortly to be moved to the south ambulatory adjoining the site of his grave.

A plain marble slab in the north transept bears the following inscription :

In memory of Mrs. Mary Wheeler

Died October 31st, 1844

and of

Mr. Daniel Wheeler

Died 17th July 1834

Aged 84 years

65 years of this Parish.

This stone is inscribed by

their granddaughter

Charlotte Hart, 1866.

Below it is a tablet in memory of Miss Charlotte Hart, the benefactress already mentioned. On the floor of the aisle is the tomb of Henry Edward Aldridge, son of Charles and Sarah Aldridge, who died April 22nd, 1828, and of some others of the same worthy family, which for a long time resided in the parish. The same transept contains a brass in memory of J. Tyndale, one of the City Imperial Volunteers, who died in the South African war.

Such are the principal monumental inscriptions which remain in this church. Some, which

are to be regretted, have disappeared. On the north side of the church was the monument of Roger Walden, Bishop of London and Treasurer of England. In his will, dated at Tottenham, St. Luke's Day, 1417, and proved December 7th, 1417, he desires to be buried in the new chapel of the Church of St. Bartholomew by Smithfield, lately built on the north side of that same church. He was thought in his own time a great example of the changes of fortune. He had been Dean of York, and was nominated Archbishop of Canterbury by the Pope, but was deprived by King Henry IV., who, five years later, allowed him to accept the Bishopric of London, to which he was installed on June 20th, 1405, but only lived till January, 1406. Walter Sheryngton, who died in 1448, and had once acted as a visitor of the foundation, desired to be buried in Walden Chapel, within the Priory of St. Bartholomew, on the north side of the altar, in a marble tomb, there to be made adjoining the wall on the north side aforesaid, of the height of two Paul's feet.

Perhaps the most learned person, who was one of the Augustinian Canons, but the exact site of whose tomb is now unknown, was John Mirfeld, author of the '*Breviarium Bartholo-*



mei,' one of the chief mediæval treatises on medicine composed in England. It was written in this Priory about the year 1380. A splendid copy of it, transcribed in the author's lifetime, may be seen at Pembroke College, Oxford.

The plan of the *Breviarium* is that of most of the treatises on general medicine of the Middle Ages.

It begins with a preface, followed by fifteen sections. The first is of fevers; the second, of affections of the whole body; the third, of affections of the head, neck, and throat; the fourth, of the chest and its contents; the fifth, of the abdomen; the sixth, of the pelvic organs; the seventh, of the legs; the eighth, of boils; the ninth, of wounds and bruises; the tenth, of fractures and dislocations and twists of bones; the eleventh, of dislocations of joints; the twelfth, of simple medicines, the list of which is gone through in alphabetical order; the thirteenth, of compound medicines; the fourteenth, of purgatives; and the fifteenth, of the preservation and recovery of health.

It is curious that in the sections on fevers Mirfield does not mention the Great Pestilence, which had raged in England within the memory of many men who were living in his time. He



gives, however, a prescription, which was probably the one used by the brethren of St. Bartholomew's in that dreadful epidemic, and which was told him by Brother John Helme. It was a powder made of equal parts of aloes and Eastern crocus, mixed and dissolved in warm wine slightly sweetened. A similar preparation was used in the plague of 1665, as an eyewitness—Dr. Nathaniel Hodges—relates in his 'Loimologia.' The chapter on pestilence ends with a prayer to be repeated in epidemics.

Cattle plague is to be warded off by a method which may be forgiven for approaching magic, since it inculcates charity. Its substance is—That cattle shall not die all the year through: On Christmas Eve let three poor travellers be entertained, and beds made up for them of hay. And let that hay be placed daily between oxen till Twelfth-day, and by the goodness of God they will be safe for the whole year, as is said. Mixed up with the medicines recommended for the treatment of fevers, are prayers for particular occasions of the disease, and these are sometimes associated with practices taken from the prevalent folk-lore. A little twig of hazel, a foot long, is to be broken in the middle. The two parts are to be held a little way apart and certain words repeated, and by virtue of the

words the twig becomes united in some place. Here it is to be held by finger and thumb, and the rest cut away so that there is a little cross. This the feverish man is to hold above him, and to say some words in French, and five Pater Nosters, and he will be healed, as has often been proved, says the 'Breviarium.'

Mirfeld treated leprosy, he tells us, with some success with golden pills and a restricted diet. This included bread, two parts rye and one third barley, clear, well-scented wine, game rather than flesh of domestic animals, and eggs. Cheese, pulse, hares, salt meat, and putrefied food were to be avoided.

The leprosy in one of his cases was relieved for three years, but after that appeared again.

Ointment made from goose-fat is one of his chief remedies for gout; and the fat of the badger is also recommended.

He treated chronic rheumatism by rubbing the part with olive oil. This was to be prepared with ceremony. It was to be put into a clean vessel while the preparer made the sign of the cross and said the Lord's Prayer and an Ave Maria; and when the vessel was put to the fire, the Psalm, "Why do the heathen rage," was to be said as far as the verse, "Desire of Me, and I shall give thee the heathen for thine

inheritance." The Gloria, Pater Noster, and Ave Maria were to be said, and the whole gone through seven times. "Which done, let that oil be kept."

The mixture of prayers with pharmacy seems odd to us; but let it be remembered that Mirfeld wrote in a religious house, that clocks were scarce, and that in that age and place time might not inappropriately be measured by the minutes required for the repetition of so many verses of Scripture or so many prayers. If the time occupied be tried with a watch, it will be found to be a quarter of an hour.

Mirfeld mentions a patient within the Priory itself, one of the Canons of St. Bartholomew's, who was treated by his master in medicine.

After observing truly enough, that an injury on the right side of the head is likely to lead to paralysis on the left, he relates the case in full. "The Canon was about to get on his horse, and when the said Canon wished to seat himself in the saddle, that horse arose on his two hind legs, and the Canon fell head downwards over the crupper of the horse to earth. And fell so heavily upon his head that straightway he lost the sensation and movement of his whole body. My master having been called by the friends of the patient, made them

shave his head, and then rubbed in oil of roses with a quart of warm vinegar, and sprinkled it with a powder, and put over it a fine cloth soaked in the aforesaid oil and vinegar, and over that fastened linen stoups and bound with bandages his whole head, and put over all the skin of a lamb. And every day he visited him twice, and rubbed in ointment into his neck and as far as the middle of the spine. On the second day the patient opened his mouth a little. Then one of his friends wished to try if he would eat, but the physician would not allow it, and said, 'Even if he wished to eat I would not let him.' On the third day when a question was put to him, he tried to answer, stammering, but he could not form the words. On the fourth day he spoke stammeringly, and then they handed him a thin warm drink, which he saw and swallowed. The fifth day he took a thin tisane. On the sixth day they gave him chicken broth. He then began to grow stronger, little by little, and to be able to move, but it was many days before he could walk. When he was able to take food my master began to prepare pills, to resolve by evacuation the residue of the material accumulated by the fall on his head. He recommended that he should eat the brains of birds and fowls and kids, and

thus doing he was cured." But the poor Canon was never quite the same man again, as Mirfeld says, "*Nunquam tamen fuit ita subtilis ingenii et bone memorie sicut prius.*"

The book ends with a chapter on the preservation of health, and the picture is complete of medicine and surgery as known in the Priory, and practised in the Hospital of St. Bartholomew in the reign of Richard II.

Three broad arches with numerous mouldings remain in the north ambulatory, and may perhaps have belonged to the chapel of Bishop Walden.

The church also contained the tomb of Dr. Richard Bartlot, the first Fellow admitted into the College of Physicians after its incorporation. Dr. Caius, the founder of Caius College, Cambridge, who lived in St. Bartholomew's Hospital, attended Dr. Bartlot's funeral, and says of him, "This good and venerable man, very famous for his learning, great knowledge, and experience in physie, died in the eighty-seventh year of his age, at whose funeral the President and College attended, it being the first time that the statute-book of the College, adorned with silver, was carried before the President. He was buried at St. Bartholomew the Great." Machyn, in his diary under January 22nd,

1557, says, "The sam day was bered docthur Bartelette, fessysyon at Blakefriers, at Sant Barthellmew in Smythfeld, with a dozen of skochyons of arms and ii whyt branchys and ii torchys and iiiii gret tapurs." Dr. Bartlot took interest in the history of the place, and told Leland the historian all about Mirfeld. He was a Fellow of All Souls' College, Oxford, and died in 1557, aged eighty-six. All traces of Dr. Bartlot's tomb have disappeared.

Lady Cisele Mansfield, says Machyn, was buried before the high altar, at the head of old Prior Bolton.

In 1657 the Tuscan ambassador, Amerigo Salvetti, was buried here after a long life of diplomacy and repeated escapes from assassination.

The work of restoration which was begun in the rectorate of the Rev. John Abiss, and was carried on with renewed energy by his successor, the Rev. William Panckridge, has been continued with diligence by the Rev. Sir Borradaile Savory, Bart., the present rector, aided by the Rev. Frederick Parr Phillips, the patron of the living, by Mr. E. A. Webb, an Honorary Secretary of the Restoration Committee, and by a large body of subscribers.

It is almost completed by the restoration of

the Lady Chapel. This chapel has four windows on each side. The wall on the south side and a part of the sedilia are ancient, the windows are new. Remains of the original buttresses are to be seen outside. The lower parts of the windows on the north side are original. It is now made a well-proportioned and spacious addition to the church. Three bays of the cloister may, it is hoped, yet be added to the church.





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